

THE TWO WORLDS

A WEEKLY JOURNAL devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of
SPIRITUALISM,

Founded] also to RELIGION IN GENERAL and to REFORM.

[1887

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FRIDAY, JAN. 17, 1919.

[REGISTERED AT THE G.P.O.
AS A NEWSPAPER.]

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

will, until further notice,

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SUNDAY, JAN. 19TH, at 11 and 6-30, Mr. **J. J. MORSE.**

WEDNESDAY, JAN. 22ND, Mr. **THOMAS ELLA.**

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NEXT SUNDAY, at 6-30, Mr. **GEORGE PRIOR**

WEDNESDAY, **OPEN CIRCLE**, at 7-30.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. **RICHARD A. BUSH** attends to give information about the subject of Spiritualism. Enquirers welcomed.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY NEXT, at 11-15, Mr. & Mrs. **E. J. PULHAM**
At 3, **LYCEUM.** At 7, Miss **VIOLET BURTON.**

WEDNESDAY, JAN. 22ND, Mrs. **BODDINGTON.**
JAN. 26TH, at 11-15, **Sergt. CAMPAIGNE.** At 7, Mr. and
Mrs. **W. F. SMITH.**

FEB. 2ND, at 11-15, Mr. **R. DAVIS.** At 7, Mr. **GWINN.**

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THURSDAY, JAN. 23RD, at 8-15, **PUBLIC MEETING.**

SUNDAY, JAN. 26TH, at 7, Mrs. **CANNOCK.**

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PLATFORM GUIDE for SUNDAY, Jan. 19th, 1919

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aHULL—Orpheus Hall—Eastbourne-st. Lyc 2; 3.6
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aKETERING—24a, Dalkeith Place. 2.30, 6, 30
aLANCASTER—Central Hall, Gt. John-st. Stonewell. Lyc 10.30; 3.6, 30
aLEICESTER—Foresters' Institute, St. Nicholas-st. 6.30
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aLINCOLN—Coultham-st. Lyc 10.25; 3.6, 30
aLONDON—Battersea—45, St. John's Hill, Clapham Junction. Lyc 3; 11.15, 6.30 [See advt.]
aLONGTON—Stone-rd. 10; 3.6, 30
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aMORECAMBE—Milton Rooms, Market-st. 3.6, 30
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aROXTON—Union-st. Lyc 3; 6.30
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aTODMORDEN—Roomfield Buildings. Lyc 10.1.30; 3.6
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Mrs Roberts
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a **Ston-st.**—6.30
* **a ROCHEDALE—Penn-st.** Lyc 10; 3.6
* **a Regent Hall—(RM)** Lyc 10; 3.6, 30
a **SALE (Cheshire)—Technical School.** 3.8 [See advt. on front page]
a **SHAW—Lyon-st.**—Lyc 10, 2; 3.6, 30, Mrs Stafford

- STALYBRIDGE—Blandford-st. 3.6, 30
* **a STOCKPORT—Lycum Church, 24, Wellington-rd.** South. Lyc 11, 2; 3.6, 30
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Miss Randall
a **Balsall Heath—353, Moseley-rd.** 11, 6.30
a **Erdington—Central Hall, 90, High-st.** 6.30
* **a Forward Society—58, Villa-rd., Handsworth.** Lyc 3; 11, 6.30
* **a Handsworth—John-st., Villa Cross. (RM)** 11, 6.30
* **a Salfley—7, Alum Rock-rd.** Lyc 10.30; 6.30
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a **a Smethwick—106, High-st., near Town Hall.** Lyc 2.30; 11, 6.30
* **a COVENTRY—New Hall, Bull-st., off Heitford-st.** Lyc 3; 6.30
a **a FOLESHILL—New Hall, Broad-st.** Lyc 10.45; 3.6, 30
a **LEAMINGTON—Clemens-st.** 3.6, 30
a **NETHERTON—Spiritualist Church, Victoria-st.** 6.30
* **a NORTHAMPTON—11, Brunswick Place, Kettering-rd.** 6.30
* **a WALSALL—Masonic Hall, High-st.** Lyc 2.30; 11, 6.30
a **Brownhills—6.30**
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* **a BLACKPOOL—Albert-rd. (RM)** Lyc 9.30; 3.6, 30
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* **a CLITHROE—Old Weavers' Institute.** 2.45, 6
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* **a EAREY—Back Greenend Avenue.** Lyc 10, 1.45; 3.6
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* **a PADIHAM—Lightenhill-st.** Lyc 10, 1.30; 2.45, 6
* **a PRESTON—Clark's Yard. (RM)** Lyc 10; 3.6, 30
Mr Hepworth
* **a RIBHURTON—Enchill-rd.** Lyc 10.30; 2.45, 6
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a **ASHINGTON—Spiritualist Temple. (RM)** Lyc 2.30; 6
Services temporarily suspended
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Mr Palmer
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a **Bondgate—6.15, Mrs Bell**
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Mrs Rossiter
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a **HIRST—Store Hall.** Lyc 2.30; 6
a **JARROW—Co-Op. Hall.** Lyc 2.30; 6.30, T. Galley
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a **NEWBURN—Band Room, Winning.** 6.30, Mrs Vipond
* **a NEWCASTLE-ON-TYNE—20, Royal Arcade** 10.1.15
st. 6.30, L. Hoar
a **Bentwell—Co-Op. Hall, New Bentwell.** Lyc 2.30; 6
W. Moody
* **a Heaton and Byker—2, Potts-st., top of Shields-rd.** Lyc 2.30; 6.30, T. Bogue
* **a Temperance Institute—Rutherford-st.** Lyc 2.30; 6.30, Mrs Young
* **a NEW SHILTON—Hydesville House, Shilton-rd. (RM)** Lyc 2.30; 6.30, Services temporarily susp'd
* **a Newlands Avenue—(RM)** Lyc 2; 6, Messrs Hunter & Milburn
a **NEW DELAVAL—Infants' Schoolroom.** 6.30
a **a NORTH SHIELDS—Rippon Hall, 42, Stanley-st. West (RM)** Lyc 2.30; 6.30, Mrs Bell
* **a SOUTH SHIELDS—Fowler-st.** Lyc 2.30; 6.30, Mrs Robinson
a **Robinson-st.**—Lyc 2.30; 6.30
a **South Eldon-st.**—Lyc 2.30; 6.30
* **a STANLEY—Victoria Club Hall.** 6, Mrs Dance
* **a ST. HELENS—Assembly Rooms.** 6
* **a SUNDERLAND—Good Templars' Hall, Calver-st., Monkwearmouth.** 6.30, J. G. Grey
a **a Derwent Spiritual Evidence—6.30, Mrs Brittain**
* **a STOCKTON-ON-TEES—Brunswick-st.** Lyc 1.30; 2.45, 6, 30
* **a WALLSEND—Co-Op. Hall, (1) Carville-st.** 11, 6.30, J. Gills
* **a WEST HARTLEPOOL—Halladean Hall, Musgrove-st.** Lyc 10.30; 2.45, 6, Mr Nicholson

- WEST STANLEY—Front-st. Council School. 6, Se 11 Grundy
WHITLEY BAY—6.30, W. D. Todd
WITTON PARK—6
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* **a BARROW-IN-FURNESS—Psychological Hall, Dalkeith-st.** Lyc 10, 2; 3.6, 30 [See advt.]
* **a DALTON—Beech Hill, Market-st.** 6.15
* **a MILLON—No information.** 6
* **a ULVERSTON—Burlington-st. Mission Rooms.** Lyc 10.30, 1.30; 3.6, 30
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a **New-street—Lyc 10; 2.45, 6, 30**
* **a CHESTERFIELD—Assembly Rooms.** Lyc 10.30, 2.15, 3.6, 30
* **a Alliance—Templars' Hall, Shipley Yd.** 2.30, 6, 30
* **a DERBY—2, Forester-st.** 2.30, 6, 30
a **a GRANTHAM—Central Hall, Wharf-rd. (Room 4).** 6.30
* **a HUCKNALL TORKARD—Public Hall.** 3.6, 30
a **ILKESTON—Gas Workers' Hall, St. Mary's-st.** 3.6, 30
* **a LICHETER—Queen-st.** Lyc 11; 3.6, 30, Miss E. Leverington
* **a Queen's Hall—Silver-st.** Lyc 2.45; 11, 6.30, Mrs Cannock
* **a MANSFIELD—Quaker-lane.** Lyc 10.30, 2; 6.30
* **a NOTTINGHAM—Gladstone Hall, Lamartine-st.** Lyc 2.30; 10.45, 6.30, Mr Bellamy
* **a Basford—Clark's Buildings, Island-rd., Basford** Lyc 10.45, 2; 3.6
a **Bolesall—No. 1 room, Hazel-st. Hall, off Upper Main-st.** 6.30
* **a Mechanics' Lecture Hall—North Church-st.** Lyc 2.30; 10.45, 6
* **a Progressive—Clumber Bldgs.** Lyc 10.45; 3.6, 30
* **a SUTTON-IN-ASHFIELD—Swan-st.** Lyc 10.30, 2; 3.6
* **a SWADLINCOTE—Woodhouse-rd. Junc.** 3.6, Mr Ricards
- * **Scottish Spiritualists' Alliance.**
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a **ABERDEEN—Trades Hall, Belmont-st.** 11, 6.30
* **a Spiritualists' Union—17, St. Nicholas-st.** 11.30, 6.30
a **DUNDEE—Progress Hall, Murraygate.** Lyc 12.45; 11, 6.30
a **Cullers' Hall—Murraygate.** Lyc 12.45; 11, 6.30
* **a Forsters' Hall—Rattray-st.** Lyc 12.45; 11, 6.30
* **a EDINBURGH—Albyn Rooms, 77, Queen-st.** Lyc 11.45; 6.30
* **a GLASGOW—Masonic Chambers, 100, West Regent-st.** Lyc 4; 2, 6.30
a **Scottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st.** Ctr 11.20; Lyc 4.30; 6.30
- * **Southern Counties Union.**
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* **a BOURNEMOUTH—Wilberforce Hall.** 11.15; 7
* **a BRIGHTON—Windsor Hall, Windsor-st., off North-st.** Lyc 3; 11.15, 7 [See advt.]
* **a BRISTOL—Thomas-st., Stokes Croft.** Lyc 3; 6.30
* **a St. Paul's—21, Bishop-st.** 11, 6.30
a **CROYDON—Gymnasium Hall, High-st., near Grand Theatre.** 11; 6.30, Ernest Hunt
* **a EXETER—Market Hall, Market-st.** 11, 6.30
* **a PAIGNTON—Public Hall.** 6.30
a **aPLYMOUTH—Morley-st.** 6.30
* **a PORTSMOUTH—Spiritualist Church—Lake-rd.** 6
* **a Progressive—37, Somers-rd., Southsea.** 11, 6.45
* **a Temple—73, Victoria-rd. South.** Lyc 3; 11, 6.45
Mrs Jamrach
* **a READING—Blagrove-st.** Lyc 2.30; 11.15, 6.45
Mrs Jennie Walker
* **a SOUTHAMPTON—Cavendish Grove. (RM)** Lyc 2.30; 11, 6.30
* **a St. Andrew's Hall—St. Mary's-rd.** 11, 6.30
* **a WINCHESTER—Hyde Abbey-rd., North Walls.** Lyc 10.15; 3.6, 30
- * **South-West Lancashire and Cheshire District Union.**
Hon. Sec.: MRS. C. E. SMYTH, 2, Clifton-st., Wigan.
* **a BIRKENHEAD—46, Bridge-st.** Lyc 11; 3.6, 30, Mrs Leighton
* **a CHESTER—Commonhall-st. (RM)** Lyc 10.30; 2.30, 6.30
* **a CHORLEY—Union-st.** 6.30
a **EARLESTOWN—Lough-st.** Lyc 10.30; 3.6, 30
a **HINDLEY—Bridge-st.** 3.6, 30
* **a LIVERPOOL—Dauby Hall, Dauby-st.** Lyc 10.30; 3.6, 30, Lycum
a **Romer-rd.**—Lyc 9.30; 3.6, 30
a **South Liverpool—83, Windsor-st.** 3.6, 45
a **a NORTHWICH—Wilton Pavilion.** 6.30
a **PEMBERTON (nr. Wigan)—Old Salvation Army Barracks (car term.)** Lyc 2; 3.6, 30
* **a PLATT BRIDGE (nr. Wigan)—Co-Op. Hall.** 3.6, 30
* **a RUNCORN—Ashridge-st.** Lyc 11; 3.6, 30, Mrs Charnock
* **a ST. HELENS—47, Brook-st.** Lyc 10.30; 3.6, 30
Mrs Livingstone
* **a WARRINGTON—Druids' Hall, Sankey-st.** Lyc 1.45; 3.15, 6.30
* **a WIGAN—Miners' Hall.** Lyc 10, 1.45; 3.6, 30

All Alterations, Additions, and Corrections for the Guide must reach us not later than SATURDAY MORNING for attention in the next week's paper.

IMPORTANT.—When sending the names of Speakers for insertion, always state whether Society is attached to the National Union only or a County Union or Council, or if it is an Unattached Society. Unless these particulars are afforded, insertion cannot be guaranteed.

Continuation of **Platform Guide***** South Wales Spiritualist Union.**

Hon. Sec.: J. E. RICHARDS, 20, Allenbank Crescent, Heath, Cardiff.

ABERAVON & PORT TALBOT—9, Post Office, Bldgs.

Aberavon. 3, 6 30

ABERCYNON—Navigation School. 6 30

Carmelton—Lyc 2 30; 6 30

* ABERTHLEWY—L.L.P. Rooms, Arcade. 6

* *a* *St. Bells*—113, Somerset-st. 2 30, 6

* BARRY DOCK—Atlantic Hall. 6 30

* CAERAU—Progressive Thought Church, Heimon-rd.

Lyc 2 30; 11, 6

* *a* CARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30

Central—17, Working-st. Lyc 2 15; 6 30

Northcote-st.—6 30

* DOWLAIS—Carnegie Library, Church-st. 6 30

* FERNDALE—Fountain-st. Healing 11 15; Lyc 2 30; 6

* MARDY—66, Edward-st. 6

* MERTHYR TYDFIL—Angel Bldgs., High-st. Lyc

2 30; 11, 6

* *a* *Progressive Temple*—Tramroad Side Nth. (RM)

Lyc 2 30; 6

* MOUNTAIN ASH—Miskin Schools. 5 45

NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30

Central—33, Commercial-st. 6 30

* PENRHINWICHER—Girls' School 6

* PENYGRAIG—Dinas-rd. 6 30

* PONTYPRIDD—River-st. Lyc 2 30; 6 30

* *a* *Spiritual Evidence Society*—Market Sq. Cham-

bers, Church-st. 6

* PORTH—Aberhonddra-rd. 6 30

* TREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6

W G Halestrap

* TREFOREST—Spirit Mission Church. Lyc 2 30; 6 30

* TREHERBERT—57 Gwendoline-st. Lyc 2 30; 5 30

* YSTRAD—Ystrad-rd. Lyc 11; 6 30

* YSTRADGYNLAIS—Workman's Hall. 6

*** Union of London Spiritualists.**

Hon. Sec.: MRS. MARY GORDON, 16, Ashworth-rd.

Maida Vale, London, W.

* *a* *Brixton*—Stockwell Park-rd., Brixton-rd. Lyc 3; 6 30

[See advt.]

* *a* *Camdenwell*—Surrey Masonic Hall, New-rd. 11,

6 30 [See advt.]

* *a* *Clapham*—Adjoining Reform. Club, St. Luke's-rd.,

High-st. Lyc 2 11, 7 [See advt.]

Ealing—Clark's College Gymnasium, 5a, Uxbridge-

rd., Ealing Broadway. 7

* *a* *E.L.S.A.*—Stratford Centre, Earham Hall, Ear-

ham Grove, Forest Gate, E. 6 30

* *a* *Fulham*—12, Lettice-st., Munster-rd. Lyc 3; 7

* *a* *Hackney*—240a, Ashurst-rd. 6 30, Mr & Mrs Fulham

* *a* *Kingston-on-Thames*—Bishops' Hall, Thames-st.

Lyc 3; 6 30

* *a* *Lewisham*—The Priory, 410, High-st. 6 30, R

Boddington

* *a* *Little Iford*—Christian Spiritualists, corner of Third

Avenue, Church-rd., Manor Park. Lyc 3; 6 30

Mrs Podmore

* *a* *Manor Park*—Shrewsbury-rd., corner of Strone-rd.

11, Lyc & Healing; 7, Mr Lund

* *a* *N.L.S.A.*—Grovevale Hall, Highgate; N. Lyc 3;

11 15, 7 [See advt. on front page]

* *a* *Plaistow*—2, Braemar-rd., Barking-rd. Lyc 3; 6 30

* *a* *Richmond*—14, Parkshot, opposite Public Baths. 7

* *a* *S.L.S.M.*—Lauganine Hall, Peckham. Lyc 3; 11 30, 7

[See advt. on front page]

* *a* *Southend*—Crowstone Gym., North View Drive. 6 30

* *a* *Tottenham*—The Chestnuts, 684, High-rd. Lyc 3; 7

* *a* *Woolwich & Plumstead*—Perseverance Hall, Villars-

rd., Plumstead. Lyc 3; 7 [See advt.]

*** YORKSHIRE SPIRITUALIST COUNTY COUNCIL.**

Sec.: H. CLAUGHTON, 34, St. Paul's-rd., Shipley.

*** Dewsbury, Bradford & Keighley District Committee.**

Hon. Sec.: F LENG, 5, Tichborne-rd., West Bowling,

Bradford

* BATLEY—2, Station-rd. Lyc 10, 1 45; 3, 6, Mrs Noble

* *a* *BATLEY CARR*—Carr-st. Lyc 10, 2; 6, Mrs Graydon

* *a* *BIRSTALL*—Railway Ter. 2 45, 6, Mr Clark

* *a* *BRADFORD*—Milton Spiritualist Church, Carlisle-rd.

Lyc 10 30; 3, 6 30, J Lonsdale

* *a* *Bowling*—Harker-st., Wakefield-rd. Lyc 10 30,

1 45; 3, 6 30

* *a* *Otley-rd.*—Lyc 10 30; 3, 6 30, Mrs Graydon

* *a* *Ripley-st., Manchester-rd.*—Lyc 10 30, 1 45; 3, 6 30

J P Jones

* *a* *CLECKHEATON*—Old Robin Rooms, Westgate.

Lyc 10 30, 2; 3, 6

* *a* *DEWSBURY*—Bond-st. Lyc 10, 1 45; 3, 6, Mr Rastal

* *a* *HECKMONDWICK*—Tower-st. Lyc 10 30, 2; 3, 6

* *a* *KEIGHLEY*—Heber-st. (RM) Lyc 10; 2 30, 6

* *a* *LIVERSIDGE*—Well-st. Lyc 2; 3, 6

* *a* *MORLEY*—Cross Church-st. Lyc 1 45; 3, 6

* *a* *Queen-st.*—3, 6

* *a* *OSSETT*—Lyc 10, 1 45; 2 30, 6

* *a* *SALTAIRE*—Victoria Hall, Victoria-rd. (ent'ce Lock-

wood-st.) Lyc 10 30, 1 45; 3, 6 30, Mrs Ackroyd

* *a* *SKIPTON*—Temperance Hall. 2 30, 6, Dis Com Con

YEADON—Town Hall. 2 45, 6, Mrs Mitchell

*** Huddersfield & Halifax District Com'ttee**

Hon. Sec.: BEN TAYLOR, 107, Moorend-rd., Lockwood,

Huddersfield.

* *a* *BRIGHOUSE*—Commercial-st. (RM) Lyc 10; 2, 6 30

* *a* *Martin-st.*—(RM) Lyc 10, 2; 3, 6, J Dickinson

* *a* *ELLAND*—James-st. Lyc 10, 1 45; 3, 6

* *a* *HALIFAX*—Raven-st., Queens-rd. (RM) Lyc 10,

1 30; 2 45, 6, Mrs F Wilson

* *a* *St. Paul's*—Alma-st. (RM) Lyc 10 30, 1 30; 2 45, 6

* *a* *HEBDEN BRIDGE*—Hope Chambers, Hope-st. Lyc

10 30, 1 45; 3, 6 30, G Stabler

* *a* *HUDDERSFIELD*—Quarumby. Lyc 10 30, 2; 3, 6

Mrs Knight

* *a* *Ramsden-st.*—(RM) Lyc 10; 3, 6 30, Mr Harrison

* *a* *MARSDEN*—Lyc 10 30, 2; 3, 6

* *a* *SLATFORTHWAITE*—Laith-lane. Lyc 10, 1 45; 2 30, 6

* *a* *SOVERBY BRIDGE*—Hollins-lane. (RM) Lyc 9 45; 2, 6

T H Wright

* *a* *WEST VALE*—nr. Train terminus. 3, 6, Mrs Muff

Leeds District Committee.

Hon. Sec.: A. E. BEETV, 17, Thomas-st., Shipley.

* *a* *CASTLEFORD*—Lower Oxford-st. Lyc 10 15; 3, 6

Mrs Crowder

* *a* *HEMSWORTH*—South Moor-rd. 3, 6, Mrs Lockwood

* *a* *LEEDS*—The National Spiritualists' Church, 67,

Cookridge-st., next door to the Coliseum. (RM)

Lyc 2 15; 6 30, Mr Gawthrop

* *a* *East-rd.*—Lyc 2; 6 30, Mrs Cooke

* *a* *Armley*—Theaker-lane. (RM) Lyc 10, 2; 3 15, 6 30

Miss McKay

* *a* *NORMANTON*—Assembly-st. Lyc 10 30; 3, 6 30, Mrs

Holdsworth

* *a* *Queen-st.*—3, 6 30, Mrs Bolton

* *a* *SOUTH ELMSALL*—Moorthorp. 6 30

* *a* *WAKEFIELD*—Dixon's Yard, Kirkgate. Lyc 10, 1 45;

2 45, 6 30

* *a* *YORK*—St. Saviourgate. Lyc 10 15; 2 45, 6 30,

A Wilkinson

* *a* *High Ousegate*—Lyc 10 30; 3, 6 30

Sheffield District Committee.

Hon. Sec.: J. DUNN, 51, Shirland-lane, Attercliffe.

* *a* *BARNESLEY*—George Yd. Lyc 2; 6 30

* *a* *DONGASTER*—83, Spring Gardens. 3, 6, Mr Porter

* *a* *Wood-st.*—3, 6, Mrs Lard

* *a* *GOLDTHORPE*—1, Main-st. 3, 6

* *a* *MEXBOROUGH*—Central Hall, West-st. Lyc 10, 2; 3, 6

* *a* *PARKGATE*—Ashwood-rd. Lyc 10; 2 30, 6

* *a* *ROTHERHAM*—Percy-st., near Drill Hall. Lyc 10,

1 30; 11, 3, 6 30, L Firth

* *a* *SHEFFIELD*—Centre, Middle Class Schools, Paradise

Sq. Lyc 2 30; 11, 6 30, J K J. nes

* *a* *Attercliffe*—Bradford-st. (RM) Lyc 10, 2; 3 15, 6 30

Miss Florence Morse

* *a* *Heeley*—Temp'ce Hall, Bramhall-lane. Lyc 10, 2 30;

6 30, Mr Barrans

* *a* *WEST MELTON*—Market Hall, Wath-on-Dearne.

3, 6 30

* *a* *WOMBWELL*—Melville-st. Lyc 2 30; 6

UNATTACHED SOCIETIES.

ABERDEEN—Music Hall Buildings. 11, 6 30

ASHTON-IN-MAKERFIELD—Princess-rd. 3, 6 30

BARNOLDSWICK—Lyc 10; 2 30, 6

* *a* *BARROW-IN-FURNES*—Orange Hall, Ramsden-st.

3, 6 15

* *a* *BEDWORTH*—Market Place. 2 45, 6

* *a* *BURNLEY*—Richard-st. Lyc 10; 3, 6 30

* *a* *CARLISLE*—16, West Walls. 2 30, 6 30

* *a* *CHESTER-LE-STREET*—Middle Chase. 6 30

* *a* *CHORLEY*—Fellay-st. 3, 6 15

* *a* *CLAYTON-LE-MOORS*—2 30

* *a* *DAUBHILL* (Bolton)—Spiritual Hall, Swan-lane. 3, 6 30

* *a* *DONCASTER*—Bentley, Council Schools. 3, 6

* *a* *ECCLES*—1, Trafford-rd. 3, 6 30, Mrs Taylor

* *a* *GLASGOW*—Lauriston Asso., 45, Eglinton-st. 12, 6 30

* *a* *Southern Asso.*—Gordon Halls, 316, Paisley-rd.,

S.S. 11 30, 7

* *a* *GOOLE*—Victoria-st. 6 30

* *a* *GRIMSBY*—Central Hall, Strand-st. Lyc 10 30; 3, 6 30

* *a* *HADFIELD*—Albert-st., Station-rd. Lyc 10 30; 3, 6 30

* *a* *HARROW & WEALDSTONE*—Gayton Rooms, Station-

rd. 6 30 [See advt.]

* *a* *HOLLINWOOD*—Byrom-st. Lyc 10 15; 3, 6 30

* *a* *HULL*—Day-st. Lyc 2 30; 6 30

* *a* *Forsters' Hall*—Charlotte-st. 6 30

* *a* *KETTERING*—Temperance Hall, Gold-st. 3, 6 30

* *a* *LEIGH*—Market Buildings. Lyc 10 30; 3, 6 30

* *a* *LINCOLN*—Spiritualist Alliance, Oddfellows' Hall,

Broadgate. 11, 3, 6 30

* *a* *LIVERPOOL*—Star of Hope, 75, Cockerill-st., Walton.

11, 2 45, 6 30

* *a* *LONDON*—Brixton—Kosmos Church, Wiltshire-rd. 7

* *a* *Goodmayes*—opposite G.E.R. Station. 7

* *a* *London Spiritualist Mission*—13 Penbridge Place

Bayswater, W. (RM) [See advt. on front page]

* *a* *Marylebone Spiritualist Assoc.*—Steinway Hall,

St. Seymour-st., W. [See advt. on front page]

* *a* *Stratford*—Edmiston-rd., Forest-lane. Lyc 3; 6 30,

[See advt.]

* *a* *Wimbledon*—Through passage between 4 and 5,

Broadway. 6 30

* *a* *LOUGHBOROUGH*—Swan-st. 3, 6 30, Mrs Wright

* *a* *Mossley*—Aspley House, Abney-rd. Lyc 10 30, 1 45;

3, 6 30

* *a* *NOTTINGHAM*—Bentlinc-rd. Board Schools, Radford.

Lyc 10 30; 3, 6 30

* *a* *OLDHAM*—Bleasby-st. Lyc 1 30; 3, 6 30

* *a* *Chadderton*—Lyc 10; 2, 6 30

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,627—VOL. XXXII.

FRIDAY, JANUARY 17, 1919

PRICE TWOPENCE.

Original Poetry.

SETTLE THE QUESTION RIGHT.

HOWEVER the battle is ended,
Though proudly the victor comes,
With flaunting flags and neighing nags
And echoing roll of drums;
Still truth proclaims this motto
In letters of living light,
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just;
Let those who applaud take warning
And keep this motto in sight,
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seem to have won;
If he be in the wrong, though his ranks are strong
The battle is not yet done,
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O men, bowed down with labour,
O women, young yet old,
O heart oppressed in the toiler's breast
And crushed by the power of gold,
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

—ELLA WHEELER WILCOX.

Sectarianism : Is It Necessary for Human Advancement ?

Hamilton De Graw.

IN the propounding of such a question, if a just and satisfactory answer is given, we must revert back and take a retrospective view of primitive human life as it is enshrouded in the gloom of its latent but undeveloped force, and view its social status from that standpoint. We find that primitive perhistoric man was not, according to the recorded evidence, given a social being; not inclined to be clannish with his fellows, but of the hermit type, and only with the development of his mental powers manifested in the unfolding of his reflective faculties which enabled him to reason from cause to effect, did he realise that by associating with his fellow beings benefits would accrue in enabling him to more successfully combat the antagonistic forces that contested his right to supremacy in the physical world.

We see that with the first dawn of his mental powers their presence was manifested through the law of self-preservation and protection, and that by leaving his isolated life and combining with his fellows, the power that formerly was only feebly possessed was augmented. In that primitive state of human life the necessities of the animal being were paramount to all others; but through the ages there was slowly unfolded the intellectual and spiritual faculties of his being, telling him that by a closer fellowship with his kind, benefits would come in other phases of life that were impossible of acquiring in his isolated state. There is the origin of tribal systems of primeval life; and which through the law of evolutionary growth up to the higher types of human life has culminated in nationalities and races, and the highest types of organised governmental systems. In seeking to illustrate the needs and benefits of sectarian organisation it will be observed that we at present are only dealing with the question as viewed from the standpoint of the requirements of the lower phases of unfolding life; and to show that whatever the wrongs are which in our modern systems are attributed to the excessive zeal of sectarianism,

primarily it was that faculty to organise, from combinations prompted by the desire for closer fellowship with those of like thought, that was the most potent factor in the starting of human life on its journey toward a higher existence than would have been possible without the unfolding of that faculty.

We now come to the place where the subject can be viewed from the standpoint of the needs of human life as it is represented by our most advanced associations, political and religious; and present the following questions for consideration, either approved or rejected only that the truth may be vindicated.

Firstly, is sectarianism as at present represented by the political and religious parties a factor which is favourable to the right solution of the problems which our modern life has developed and brought to the front, and which in some way must find a solution; or are they impediments to the solution of those problems?

Secondly, is human society ready to shelve sectarianism with all of its discordant and antagonistic elements that have developed from the primitive systems of life, and harmonise on life's essential needs, adopting and operating life on the maxim, "In essentials, unity; in non-essentials, liberty."

Thirdly, will human life eventually attain unto that position where it has outgrown the necessity for sectarianism?

In the answering of question No. 1, the reply must be according to the needs of the vast majority of human life, and not of the vanguard of that mighty army. They who have attained unto the heights where the question of how to solve the problem of human unity does not perplex them, they having realised in their individual lives the truth of the practicability of the brotherhood of man; they having evolved beyond the needs of any external sign as a seal to that compact. But to others less unfolded sectarianism presents a form of unity of thought, a school in which they can learn the lessons and acquire that experience which will prepare them for a more perfect comprehension of the truth of the possibility and final consummation of the unification of life which will be made possible through their evolutionary growth from the lower to the higher forms of life's expression.

The reply to question No. 2 must be that when human life is ready to place sectarianism on the retired list as a needed factor in human development it will be done.

Thirdly, that it will attain unto that development where such a condition will become a reality is certain if we are to recognise the results that have been achieved on that line in the past, and what is being done in the present in the disintegration of these systems in the political and religious world; and as viewed through the eye of the optimist, he knowing that the power which is moving the accumulated rubbish of the age is also preparing for and erecting a structure better adapted to the view of advancing life.

The needs of the age are many times the obstructions of the succeeding ones; and the conservation that would seek to retain any system after its usefulness had departed ceases to fulfil the duty devolving upon a proper manifestation of the conservative spirit whose office should be to see that all the good the old time hath is retained and incorporated in the new. The ages that have passed and are catalogued in the historical period of human life have transmitted to the present with the large amount of material that is not adapted to the conditions existing in our modern life, truths that are applicable to the most advanced stages of our present existence, and whatever the progress humanity makes in the future, it will be able to adapt to its requirements the real, while the unreal and superficial will take their place in the tomb of the dead past.

The unification of the world into that one universal association where the artificial lines are obliterated and the only ones having a distinctive existence are those which exist through natural causes, those that are beyond human control; that condition is the ideal thought of the world's most advanced thinkers, and that it will in the good time coming be realised is a self-evident truth which defies contradiction, if we can gauge future developments by the progress of the present time over the past. That unification will only be accomplished by firstly removing all human enactments that operate as barriers to the free development and growth of each individual soul on the lines that it by its mental structure is adapted for and can best utilise in advancing its own growth and in helping to forward the universal body of which each individuality is a needed and indissoluble part; only that the rights of individual life are held inviolate and sacred in that realm where it does not infringe upon the rights and liberties of other individualities.

Where it does it must recede as the whole is greater than any part.

The broadening of the lines of thought which were formerly restricted to the limits of that system which was established by a fanaticism which thought that all who did not subscribe to that creed, whether religious or political, were without the boundary line of recognition of natural rights, has by such broadening established the truth that there is room for all in the arena to work out their solution of life's problems without crowding elbows with neighbours. That this toleration and mutual respect for other opinions will culminate in the unification of human thought on any one special line is not probable or desirable, as there can and will be unity in diversity. The religious and political sectarianism of the past generations of human life with their horrible persecutions waged for opinion's sake, has in proportion as the nations and races have evolved up to an understanding of the higher law, been superseded by the present advanced ones, which will retire in their turn before the advance of a more perfect manifestation of that divine law which will step by step announce the advance of universal human brotherhood.

All forms of thought and their evolved external systems that contain within their organic life the evolutionary forces that are building from out of the present material of human society something better, have their place in the great laboratory of evolutionary growth, however widely they may differ in regard to details which may need to be presented on those special lines to best illustrate the truth to those whose mentality has formed on those special lines of thought.

Life is better than the creeds by which it is shackled, and by it retarded but not prevented in its efforts to incorporate in the body higher ideals. If it were not so the hopelessness of the struggle would be apparent. As the race more fully unfolds its dormant spiritual life it realises that the external symbols represented by sects and parties are not the real life, that is represented by character and the high ideals that do not bow down and do homage to any external symbols. My neighbour may be a man with whom in his political and religious beliefs I may widely differ, but who also may be a man of exalted character, whose spiritual life is a blessing to his fellow beings and an inspiration to those who come within the sphere of his influence to more diligently strive for the unfoldment of their higher life. Now it is the real man that we feel honoured by his companionship. In regard to the unreal and superficial representative we agree to disagree, but with character we must give homage where homage is due.

That any one of the particular forms of thought which are manifesting and illustrating their ideal in the different sectarian organisations have failed to monopolise all truth and become absolute, is proof that human life is progressing on the line of essential unity, and it is becoming more apparent that any one of them could, as far their external organisations are concerned, become obsolete without seriously disturbing the equilibrium of life's forces. Out from the great storehouse of spiritual energy there will be supplied to human life that measure of the infinite truth which it is capable of receiving and assimilating, and whether sects and parties rise or fall the assurance is absolute that life will continue on its progressive journey to grander and more exalted views of its destiny.

The Riddle of the Bible.—VI.

PERIOD III. THE MONARCHY. FROM ABOUT B.C. 1000 TO B.C. 930.

V. C. Desertis.

THE natural results of the neglect of the Law of Right-doing which makes men to be of one mind in a house or nation were tribal quarrels and disunion, weakness and defeat. Federal unity is easy between those who have the same beliefs; it is impossible between those whose ideals do not agree. The only possibility of progress for the Twelve Tribes was a despotic rule.

Samuel was an inspirational medium of a high order, though he received money for the use of his clairvoyance in ordinary matters (I. Sam. ix. 8-9 and x. 2-9). He was also an old man, and therefore attached to the old ways; averse to any change in the form of government, though he followed the inspiration he had received, and anointed Saul as directed. He laid down his authority as Judge, reciting that his judgeship had been pure and righteous—that he had taken no bribes nor oppressed any one (I. Sam. xii.), and giving a warning to the people that they must not imagine that by merely putting the whole strength of the tribes under one authority they would become a great nation. He warns them that if they do not keep in the right way, but should do wickedly, they shall be consumed, both they and their king. It is so still. No human regulations or devices, no precautions of hygiene, no plans for defence, can save those who are unclean or cowardly, or who seek after "vain things that cannot profit nor deliver." It is the same in the private lives of each of us: honourable dealing, frankness, resolution, and industry will bring their rewards unfailingly,

while vain things, idle thoughts, self-pleasing carelessness cannot profit nor save from shame and failure.

This transition from the loose coherence of the tribes without any national law or national religion, marks the stage in their development when unity of direction was all-important: under the kings they became a nation in the proper sense of the word. The early stories of David are full of meaning, though still not historical, but it is very idle to suppose that the skilled editors of the book of Samuel did not perceive that the two accounts (I. Sam. xvi. 17 and xvii. 28-37) do not agree; they gave both legends, not as history, but as drama. There are many references to "enquiring of the Lord" and specific answers, which those who are acquainted with modern mediumship will reasonably conclude to have been just mediumship, and nothing more. The divination by Urim and Thummim seems to have been the same as that used among the Arabs: two arrows marked "Command" and "Prohibition" were put into a box and drawn as by lot; sometimes a third, headless, to signify "Refusal to answer." (Encycl. Biblica, 5236) was added.

Saul's progress from jealousy to wholesale murder is one of the most telling episodes in psychological drama. The final scene is a terrible one. The fated king who could get no answer from the prophets, nor by Urim, before the great battle in which he felt defeat approaching, seeking to call up the spirit of the prophet who had crowned him king, for comfort and advice. Imagine the scene: The seeress, one of those who would now be called clairvoyants, practising her art in secret, against the law, then as now; Saul coming to her by night, disguised and ashamed of his errand, he himself unable to see anything, and appealing to the woman, who says she sees spirits (note the use of the word "gods") arising from the earth; Saul bowing himself to the ground in the dimly lit room. Then the terrible warning, that the kingdom is departed from him, and the reference, not to his real and great crimes, but to the incident of sparing the Amalekites which had moved Samuel's anger, the prophecy of defeat in the impending battle, and the warning, "To-morrow shalt thou and thy sons be with me." Saul was no coward. After the scene at En-dor he, like many another fated man, went bravely forward to meet defeat and death.

There follows the reign of David, another most moving drama if read intelligently as a human story. Historically we are just entering on the period of connected history. Great empires were in existence—Egypt, with a civilisation already two thousand years old; Assyria, a new, but great military power. India had been conquered by the Aryan race. China was a great Mongol kingdom. Europe lay in barbarism—probably in the later Bronze Age. Assyria had thrown off the rule of the Babylonian Mongols, founded the cities of Asshur and Calneh, carried on campaign after campaign against the Hittites, and by conquering Babylon itself had become the ruler of the Middle East. Their kings hunted lions in Syria, and wild bulls in the Lebanon. Embassies passed between Assyria and Egypt, disregarding the petty tribes of Israelites and their little local wars. The causes which were to bring the nation into subjection to the Assyrians were even then casting their shadows before. The time was for them a parting of the ways. If they should remain a united people, strong in the observance of their religion, brave, just, and true, they might have stood in their mountains as the Swiss stand to-day—too brave and patriotic to be worth attacking. If, on the other hand, they should fall away, lose their faith in God, and become disunited, they were sure to be swallowed up by the conqueror in the contest even then preparing between Assyria and Egypt.

But the historical interest is less than the dramatic story of the three men whose lives were to influence the lives of thousands of other races down to our own day, and in the years yet to come. This is an illustration of the power of truth and the power of mind. Assyrians and Egyptians have passed away, but the words of the sweet Singer of Israel have not passed away, but still comfort the hearts and inspire the lives of the living world of men and women. Still the beautiful friendship of David and Jonathan is a model for all manly friendship; still the life of trial which David led, his loyalty to his king even when that king sought after his life, his faith in God, and his deliverance from all his troubles, are enduring examples of the true greatness which is not forgotten like the quarrels and ambitions of nations and of kings. Precisely because the Bible concerns itself far more with the character of men than with their achievements or conquests, we are told very little about the successes of his thirty years' reign, but a great deal about David himself, his sins, his trials, his repentance, and his faith in God. These are the important things; it would be of little interest to know that a king called David extended but a few decades, and has long since passed away. But because he placed his life in God's hand, and fulfilled the great tradition of the Hebrew nation, the command to Abraham to live in communion with the Divine guidance, therefore his story has come down to us not merely as a piece of long-forgotten history, but as a living example of the principle on which we too may order our lives. The incident of Bathsheba is worth special notice. David's unbridled desire had brought great trouble on the woman. It was likely that she would be stoned as an unfaithful wife. That she should become a widow, and that David should take her as his own wife, seemed the only way out. It is one of the terrible facts of

life that one wrong act almost always leads to others to set right the consequences of the first. Therefore he gave orders to Joab to set Uriah in the forefront of the battle. This was murder; almost as much as if David had done it with his own hand. It was also black ingratitude, for Uriah had been a faithful and loyal officer in the king's service. It is the misfortune of kings to be surrounded by men and women who will do for them things they would not do for private persons. So Joab, instead of refusing to be a party to so base an action, does exactly as David wishes. And before we blame either David or Joab as if they were worse than others, let us look into our own hearts and think if we would refuse to do what we know to be wrong if we had no consequences to fear. If we would, then we may blame them if we will, but let us see to it that we act up to our knowledge.

And the child died. We do not know why, for we can trace out only a few links in the chain of consequences in human lives. But we do know that Bathsheba was guilty of a great sin—we know that her guilt lay heavy upon her—we know that she sent to David in fear of the merciless fate of an unfaithful wife. This terror lay on her for months. No child born under such conditions could be healthy. Again, the story shows how even the sincerest prayer cannot avert consequences. There is no vengeance of God pursuing us, but there is unfailing, remorseless, unavoidable consequence. Prayer for strength, guidance and help does in some sense turn aside consequences by setting in motion the consequences of good, and so overpowers the consequences of ill. But prayer will not cancel the consequences of a completed act like David's.

This is the bare outline of the drama which appears when the veil of literalism is rent away.

[TO BE CONTINUED.]

The Present Relationship Between the Dead and the Living.

The Rev. Dr. Homes Dudden.

IN "The Church Times" for the 3rd inst. there appeared a long report of a sermon delivered on the previous Sunday by the Rev. Dr. Homes Dudden (described as the Rector of Holy Trinity), but as the locality of the church was not indicated, we cannot state it. The sermon was exceedingly interesting, broad in thought and pertinent in presentation, as can be readily divined from a perusal of the portion printed below.

By sure degrees the teachings long familiar to Spiritualists are now finding utterance from pulpits all over the land. The people are ready to receive our teachings and to admit that our gospel is one to meet the needs of the thinking classes. The Rector thus finished his sermon:—

This, then, is what I conceive to be the relationship that subsists between the dead and their friends who are living. They visit the living; they communicate with the living; they minister to the living. This I take to be the conclusion that is warranted by the available evidence, and I commend it to your consideration. But glance now just for a moment to the other aspect of the relationship, and think what ought to be the attitude of the living, upon their part, towards their friends that are departed.

Just consider the matter in this way. Imagine a dead boy coming home. He is not really dead, of course; he is as much alive as ever; and he is still the same self, the same familiar personality, that he was before his passing. Well, imagine him returning to his home and family. What will he look for? What will he hope for? What will he wish for and expect from his friends who are surviving? Must he not crave, above all, for sympathetic understanding? Must he not long that his people should realise that, although he cannot be seen and cannot be heard and cannot make any outward sign, still he has not forgotten or forsaken them? How terrible it must be for a dead boy to come home and find everyone quite convinced that he has "passed away," as the formula goes—"passed away," perhaps, out of existence, or at any rate to regions infinitely distant and inaccessible! But what a comfort, on the other hand, it must be to him to find that his friends apprehend at any rate the main lines of his situation, do not doubt that he is alive, do not doubt that he remembers them, do not doubt that he will come to them, do not doubt that he will enter into communion with them again in God's good time! Ah! let us see to it, my brethren, that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. Let them find in us, when they return, nothing but faith and trust and eager hope and sympathetic comprehension.

So again I cannot but think that inordinate grief on our part must distress our dead. How, indeed, could it be otherwise? Are they not troubled by our grief? Do they not sorrow for our sorrow? How could they possibly be happy, even in the midst of their new and wonderful and beautiful experiences, knowing that anguish is breaking the hearts of those who are left behind? How could they fail to be afflicted when their beloved ones are in misery? "The one thing," wrote a mother about her boy who had

recently passed into the other life, "the one thing that could spoil it all for him is to see pain in my thoughts. He must see love and familiar greeting to his unchanged self, and nothing else; and his home must be full of happy thoughts about him." And that surely is the proper way of looking at the matter. For the sake of our dead, if not for our own, we should try to overcome our sorrow. For their sakes we must not permit ourselves to become soured or morose or melancholy or embittered. For their sakes, if not for our own, we must take up our daily tasks and carry on our accustomed duties; pursuing tranquilly the familiar ways in which they loved and still love to see us; and preserving their earthly home as a place of happiness and refreshment for them, whenever they are allowed to visit it. Yes, we ought to think of them, and not only of ourselves. For their sakes—I repeat, for their sakes—we should strive resolutely to subdue our suffering, lest the knowledge of that suffering should unsettle them, and disturb their peace, and mar the joy of their great adventure in the illimitable realms beyond.

And there is one other thing that we can do for our dead. We can pray for them; we can pray for them earnestly; we can pray for them continually. I really cannot understand how anyone who believes at all in the efficacy of prayer can cease praying for his friends, for no more valid reason than that they have migrated from the body. Do they not need God's blessings still? Though their environment is altered, they are still just themselves—imperfect beings, even the best of them. They are in need of illumination. They are in need of purification. They need to grow in grace, in holiness, in spirituality. Nay, apart from those lesser benefits that are purely physical and material, there is not a blessing they needed here which they do not equally need there. How, then, can we withhold from them the powerful succours of our prayers? Surely our dead demand their share of every offering of supplication. Let us remember them evening and morning. Let us remember them above all in the worship of the sanctuary, in the mystery of the Breaking of Bread, in the solemn commemoration of the Death and Passion of our common Saviour, whose

"Loving arms upon the Cross outspread
Embrace alike the living and the dead."

Let us pray that this Infinite Love may have them ever in His keeping, and that the Eternal Light may shine with unending radiance on their souls. Let us pray at least for that; even if we ask for them no more particular and specific blessings, let us pray at any rate for that.

Thus, brethren, knit together in the bonds of this spiritual relationship, both we and our beloved dead—we upon this side and they upon the other—move onward towards our goal. We are not really divided even now; and soon even the shadowy veil that seems to separate us will be taken away; and, united in a companionship far more intimate and exquisite than anything we have ever dreamed of, we shall go on together to the fulfilment of our destiny. What worlds we may have to traverse in that Great Unknown, what heights we may have to scale, what ascending spheres we may pass through, no mortal mind can grasp and no tongue of man can tell. Yet with our human love supporting us, and the Divine Loving-kindness encompassing us, they and we—if we have but the will—they and we may together attain to final blessedness at the last. To the glory of the abiding city may God, of His boundless mercy, safely bring both them and us! Amen.

"The Two Worlds" (Advertisements Lost) Compensation Fund.

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	54	7	4

Again our good friends will please accept our warmest thanks for their assistance. We shall be grateful for further contributions.

ANSWERS TO CORRESPONDENTS.

"ALEXIS" (Tunbury): We are without any reliable information. Should any reach us you shall have a line. P. W. UNDERS (Beckton): See next week's issue. WALTER REW (Bristol): We cannot find any trace of the book you ask for, and after "forty years ago" we doubt if it can now be procured. IRIS M. (Deal): Your letter was read with much sympathy. It is hard for you, but light will surely come to you, for you are evidently mediumistic in the best sense.

THE angels never have time to talk to the man who leaves his work to listen for them.

AGAIN we must ask all friends sending reports to be clear in mind that, owing to the constant delays in the arrival of letters, they must excuse the non-appearance of their favours; and in all such cases understand that they arrive too late for service. We will do our best in every instance.

(Founded November 18th, 1887.)

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FRIDAY, JANUARY 17, 1919.

"Pure" Spiritualism.

AN OLD MAXIM asserts that "To the pure all things are pure," therefore the spiritually minded will usually discern the spiritual even in the most unlikely circumstances. Yet some people are always complaining as to the lack of spirituality in human society. When asked to define what they actually mean, more often than not their reply resolves itself into this: People do not see life as they see it. An almost amazing confession of mental confusion, for who with any broadmindedness ever expects that all mankind will see problems of being in identically the same form?

Most people are familiar with the definition of pure religion, as stated in the ancient text, but men have fought and slain each other for the sake of doctrines which were quite outside the definition above referred to. If, then, so old established opinions are confused as to their relative importance as to the faith they stand for, it is not to be wondered at that disagreements exist in the case of other faiths and doctrines. While it must be admitted that many do not live up to the best in their particular faith, nor exhibit a too consuming desire to do so!

What is desired is a pure life, a life of obedience to the laws of Nature, conformity to the duties of truth, honesty and righteousness as between man and man. Such life would be a living, pure religion, yet it could conceivably be quite apart from any creed or doctrine. Alas! that so few can live it, for such life would excite the condemnation of narrow-thinking creedalists. Fortunately in these days a more tolerant spirit appears to promise early and increasing improvement in the point of pure religion as applied to daily living in this world. Whatever ethical forces may be developed in the future, this much can be hoped for: Whatever a man believes he must live to the full if his sincerity is to pass unchallenged.

Once in a while letters reach the Editor urging him to stand for a "Pure" Spiritualism, yet exactly what is desired is so nebulous and indefinite that the letter is of no service either to sender or receiver. Requests for enlightenment are either completely ignored or met with more or less rambling and querulous remarks concerning the annoyance of the writer at the Editor allowing this, that, or the other criticisms on questions which the correspondent has fully settled. Particularly is the above the case when any contributor to THE TWO WORLDS criticises the teachings of the orthodox religious bodies. These matters are too sacred to touch, as also the nature and origin of the Christian scriptures. While to allow the questions of heaven, hell, the immaculate conception, the resurrection, and the claim that God was incarnated in the Nazarene, are each and all so sacred that it is most improper to allow any criticisms thereon.

Let it be cheerfully admitted that thousands look upon the foregoing matters as sacred. That they are so satisfied as to consider that any criticisms are wrong; yet let it also be remembered that other thousands see no impropriety in a decent and orderly considering of the questions involved, with the view of settling doubtful issues. So long as principles and not persons are held in view there is no wrong in discussing doctrines, no matter how ancient and venerable they are. Truth is like a torch: the more it is shook the more it shines: the truth will always endure, the false will in the end disappear.

Let an effort be made to see what a "Pure" Spiritualism means: First, a definition of Spiritualism is necessary. Then an inquiry as to the necessity or otherwise of harmony being established between the matters previously mentioned, and what is accepted as constituting Spiritualism.

In regard to the first of the above issues, there surely cannot be a difference of opinion. Our fundamental point is that man continues to exist after bodily death. There is the common basis of all forms of religious beliefs. The next issue is that communication (not communion merely) is naturally possible and actually demonstrable. That our next life does not in any way depend upon what we BELIEVE, since it is a fact in being. That the next world is a real world peopled by real personalities (as demonstrated by the spirits who communicate with us). They also assure us that our future condition depends upon our life here, so far as our immediate state after dying is concerned. They also add that, ultimately, all progress to higher states in proportion to the rate at which they prepare themselves. The spirits also say that at death men pass into the spirit state and that no resurrection is necessary.

Regarding the second issue, stated above, it must now be evident how difficult, if not impossible, it would be to harmonise the teachings of the spirit friends with the accepted opinions of churchmen. The only safe process would be to proceed by comparison and elimination, and then it will be seen how far harmony is possible.

So much for the practical side of the subject. Now for another side of equal importance, our teachings. Primarily, what has been written will show that what is to follow is necessary if we are to reach any sort of understanding as to what "Pure" Spiritualism is. A code of teaching is called for here, which code must rest on the practical points already discussed. Briefly put, it is this: Life is lived according to our character, and that is formed by our opinions. Those opinions relate to our conceptions of our duty to each other, to our grasp of the principles of honour, virtue and righteousness; to our realisation of what the terms God, Nature, and the Hereafter mean to us. So far as we can deduce any conclusions from our experiences as Spiritualists, these points are capable of being moulded into a coherent body of opinions which, when rationally stated, form the foundation of our teachings.

But, after all, it is not so much what is the creed of Spiritualism as it is what is its truth as a body of facts demonstrating man's survival of bodily death. That point being irrefutably established, one need not worry about not conforming to conventional religious beliefs. Beliefs change, facts do not. Principles are immutable, and the principles by which contact with the second stage of life is maintained are the same to-day as yesterday. Pure Spiritualism stands for all that is highest and best, not only in itself, but what is most necessary to emphasise is also more necessary to emphasise upon pure-living Spiritualists. The public movement has been almost freed from the reckless use of professional mediumship; fortune-telling is now a matter of the past, and as earnestly repudiated as a wrong use of mediumship by all earnest Spiritualists, as by the most caustic critic of the Cause.

Pure Spiritualism will never be brought about by attempting to mingle things which differ. When our critics will accept our truths with the same candour as they wish us to embrace theirs, then may we see a mingling of forces for good, but truth is truth, and so long as one holds it, so far so good; but no one faith or person holds all the truths of the universal life. Let us beware of entangling alliances; let us maintain the liberties we have won.

The S.M.U. Parliamentary Fund.**WITCHCRAFT ACTS AMENDMENT COMMITTEE.****MANCHESTER AND DISTRICT UNION OF SPIRITUALISTS.**

SIR.—I regret that I cannot give a better report, but feel that the persons who have subscribed should see their amounts acknowledged through your paper: Published in THE TWO WORLDS, Nov. 22nd, 1918, £111 15s. 3d.; Middleton Circle, 6s.; Miss V. Saunders, Fulham Society, £2 10s. Total, £114 11s. 3d.—Yours, etc., W. H. WOLSTENHOLME, "Hollinhurst," 109, Manchester Old-road, Middleton, Jan. 9th, 1919.

THE PRESS AND SPIRITUALISM.—In "The Manchester Guardian" of the 13th inst. there appeared a short review notice of the book "Spiritualism: Its History, Phenomena, and Doctrine," written by Mr. J. Arthur Hill. Space prevents any comment upon what the reviewer says of Mr. Hill's book, but next week the matter will be fully dealt with. In the "Birmingham Sunday Mercury" of last week there appeared two columns headed "Do the Dead Speak?" One of the columns was devoted to an interview with Mr. Albert Cook and Mrs. Deakin, who spoke for us. The other column was occupied with a statement of the opinions of the Archbishop (Roman Catholic) as against us. This also must be held over for this week.

Notes From the North.

"Ad Rem."

FOR THE NEW YEAR.

"EVERY town should make an effort, at least once a year, to hold a large meeting in the largest available hall, and where there are several Societies in the town they should amalgamate for the day. The fact is, friends, if a meeting be properly organised and advertised, there is no hall in any town which is too big for us."

My opening paragraph for the year 1919 is not original, as doubtless those of my more alert readers will have noted, even without the quotation marks. It is taken from Mr. Oaten's "New Year Message" printed on page 4 of the issue of THE TWO WORLDS for Jan. 3rd. The information and advice apply to more than one centre where Spiritualism has taken hold, but the Northland concerns us more intimately to-day. It is a deplorable fact that there has not been a single attempt to organise a gathering on the "grand scale" for eight years. Newcastle, the queen of commercial and industrial cities in these parts, the focussing point for conferences of all kinds, religious, political, scientific and industrial, and the rallying ground for all breeds of public propagandists, is practically unknown in the Spiritualist annals. Yet the Union by which it and its environs is represented is the largest in the country. No wonder one hears intermittently murmurs of surprise and discontent as to why such important functions as the Easter Celebrations are held at an out-of-the-way seaside town, and why so meagre reports of Union Conferences are supplied to the Spiritualist press. When our people see long accounts relating the business and other relevant doings of Unions not half the size of the Northern Counties Union, they most naturally wonder why their affairs are so obscured.

Time was when complaint was made, and a certain Editor was implicated, but who was able to point to where the fault lay. I feel keenly the recording of these comments, but the fact that they are made in no carping spirit, but after much thought as to its being my legitimate course, exonerates me, and I trust no one will feel offended, because a Union, as a whole, is responsible for the conduct of its business, and not altogether individuals. Mr. Oaten deserves national thanks for his bold, pregnant words, and I trust that they have arrested the attention of thousands beside "Ad Rem."

NORTHUMBERLAND AND DURHAM.

Although travelling is still considerably restricted, I have found ways of gleaned much information concerning the position of our Societies in Northumberland and Durham and adjoining counties, and am quite optimistic as to prospective developments, when due consideration is given to all influencing factors. Our few upland Societies are struggling bravely along. Speakers who venture to these fells and hillsides tell me that the discomfort of cold and wet is amply compensated for by the warmth and interest of those they meet.

The provision of speakers is yearly becoming a more thorny problem, the multiplication of Societies straining the resources of our workers. Beside me now are four letters soliciting my own services or recommendation to some other worker, all for the same Sunday. Conditions like these emphasise the urgency for some reform as to the opening out of Societies in congested areas. I am not prepared to offer an infallible panacea, but the officials of the Northern Counties Union are wise enough to find some way out, and to frame rules strict enough to make adventurous or discontented persons pause in the mad gallop of duplication. I am concerned about Hirst. Here, after enjoying for several years full occupancy of a good hall, they suddenly found themselves adrift. This, too, while little more than a mile away stands unused a snug little building, Spiritualism's very own. At the best of times the cleavage was regrettable, but now it is tragic. One native told me last week that even though a rapprochement could be effected between the Societies, the distance is too great to travel. "Fie upon them," I replied. "When I was a boy I walked five miles to church in the forenoon and one mile to Sunday school later on." Perhaps one of these coming days something will be done, and I am sure such comrades in the spirit world as Messrs. Greives, Johnstone and Robinson would rejoice to see a reconciliation.

A FINANCIAL POINT.

Again will I quote from Mr. Oaten a few eloquent sentences, so pertinent, so luminous, that they require no comment from me. He (or she) who reads will understand: "Our Societies are paying something like £12,000 per year in rent, and in the main are badly housed for the money. At the same time our Societies have well over £15,000 in their numerous building funds. If this were centralised we could begin at once the erection of churches by means of loans from one Society to the other on equitable business terms."

SOME THINGS OF NOTE.

Two interesting and significant items of news have reached me. The first concerns the harmonious and co-

operative relations existing between the Society at North Shields and the several churches and chapels. In most charitable schemes they work hand in hand. The other is to the effect that the civic authorities at Wallsend have, through the Mayor, promised to recognise our Society there, by inviting the President to all public meetings of a united religious character, which may be arranged or patronised by them. Towards the end of November I spent a few hours in a home on Skernside, wherein a treasured possession is a framed portrait of Mr. Geo. Cole, at one time resident speaker for Middlesbrough Society. What memories those features stirred, what shattered hopes they recalled, and yet, withal, the experiences of our Teesside friends in those days may have been part of the angels' plan of construction. The photograph also revived the once actively discussed but now practically shelved question of settled speakers. Somehow, while one hungers for a recognised local leader, the other thought, that a Movement so full of progressive teachings as ours, demands variety of expositors, intrudes itself. For the present I have no first-hand information, but if, as I trust, rumour is to be relied upon, Middlesbrough is becoming more like its old self.

This applies likewise, I learn, to the Stockton and Darlington Societies, while Hartlepool has little cause for complaint.

THE CAUSE IN DURHAM CITY.

Pleasant activities have been prevailing in Durham city and county of late, principally on the initiative of Monkwearmouth Society. They had the official sympathy of the Northern Counties Union, but surely that was not enough. Durham city offers splendid grounds for virgin delving, and if a Union exists to spread and consolidate its tenets here lies an opportunity. Mr. Ben Carter, Miss Gatt, and a band of helpers planted our standard in the classic city, contingents from neighbouring Societies supporting. A local parson voiced his dissent, and my latest bulletin is to the effect that a public debate may be arranged. The local press gave a brief report of the proceedings. The same Society has been "trying its hand" upon Easington Lane, Horden, and Seaham Harbour, and I trust the garnering will be great.

GATESHEAD.

My comments anent Beaconsfield Hall, Gateshead, in the Notes for October, drew the ire of the President. I sympathise with him, as I believe he and his circle of strenuous workers see nothing irrelevant in their procedure. What they must remember is that theirs are public services, and, as such, are open to public criticism. I gave a faithful, though brief, record of what I was witness of, with my own opinions added. Spirit revelations are against such sentiments as are there expressed. Also, it does not assist one's defence to cite the practices of another. "Ad Rem" respects Beaconsfield Hall friends greatly, so far as they labour honestly and "according to their lights," yet until they adopt methods more in keeping with universal Spiritualism he cannot designate them as Spiritualists.

LYCEUM AND NORTHERN COUNTIES UNION.

Lyceumists and Spiritualists in general would be pleased to note the presence of an official representative from the Northern Counties Union at the December Conference of the Lyceum Council. It makes for a closer union and a clearer understanding, and becomes a welcome innovation.

A VETERAN.

Mrs. Hoppes, that doughty Spiritualist and Socialistic warrior of 83 years old, who resides at Walkerville, Newcastle, continues her active interest in all that pertains to spiritual and mental emancipation. Her fireside circles and occasional chats do much to speed most things progressive. Her conversancy with the world's affairs is marvellous. Long may she be spared to us. Another "electric needle," though of not half her years, is Mr. Nicholson, of Dunston. I saw him a couple of months ago, bubbling over with enthusiasm, but, like the sensible man he is, open—very open—to conviction yet. His namesake of Hexham, of old equally "electrical," must be losing some of his vim, as I see his name but once in the current speakers' plan. I trust that health conditions in no way hamper him.

TRANSITIONS.

Death has not been so hard upon us of late, although two months ago Darlington lost one of its most esteemed workers by the transition of Mr. Jos. Airey, while Jarrow is decidedly poorer by the death at Christmas of their Vice-President, Mr. Smith. While we regret the loss of such staunch, good comrades, we can best show our sincerity by setting to repair the breaches made. Very sad was the death by burning of Lilian Harrison, of Stockton (Brunswick-street Lyceum) daughter of "Our Charlie," who gave his life on the fields of France. I knew Lilian well, and deeply regret such an early and tragic ending to her physical life.

ILLNESS.

Several of our Northern workers at present are not enjoying the best of health, among them being our veteran colleague, Mr. W. H. Robinson. He has lived a long and arduous life, and I hope that when he recovers he will settle down to a well-earned rest.

"Cud" Westgarth, of St. Antony's, is not now the popular figure he was some years ago, but he continues as

interested in Spiritualism as ever. I saw him some two months ago, at a lecture delivered by Mr. Rawson, of London, to whom he put some very searching questions. The impression left was that the lecturer could not teach "Cud" much about healing. It is some time since I saw so many local Spiritualist and Theosophical celebrities massed together.

CARLISLE.

A cheerful piece of news reached me the other day to the effect that Carlisle had again been accepted in membership by the Northern Counties Union. This is all to the good, as many regretted the decision some years ago to place the old Border city "out of bounds." I fear I have exceeded space limits, but so much comes under one's observation in three months' time that it is difficult sometimes to make selection. On this, our first meeting in 1919, let me express the wish that it be a year of unexampled progress for our Movement and all-round happiness for all mankind.

"A Problem Story."

Lucy Chapman Knight.

CHAPTER IV.

"We were in a large church or cathedral," continued Walter, "a most beautiful edifice, filled with worshippers, but there was no worship in my heart. I had no realisation of the 'Divine Presence' I had expected to find there. It was all mystical, empty and hollow. They seemed to be worshipping a shadowy symbolical something. I could not quite grasp what, and although I asked many, they also did not seem to know, but shrugged their shoulders, and bade me look at the rich beauty of the altar, to listen to the glorious tones of a wonderful choir and organ.

"Then you were drawn by some strange power into the pulpit, and with your back to the Cross, I could hear your guides pleading with the people for love and sympathy towards all God's creation, telling them they must each bravely bear their cross, that it was the symbol of sacrifice and service for God. And slowly all around you there built up for the mortal vision a noble band of angels, proclaiming the truths of their ministry to this earth, and beseeching for loving co-operation in their mission as 'Light Bearers.'

"But the congregation simply seemed indifferent. Some in amazement pointed to the radiant vision around you, half fearful. Then there arose a great tumult as they commanded you to leave that sacred building, for they feared you were an emissary of the evil one, masquerading as an Angel of Light. Slowly, amidst the jeers and revilings of many, you dragged your cross wearily down the aisle, silently you passed through their midst, then, with tears slowly dropping, you raised your hands in a gesture of farewell to the altar, and passed out once again into the dreary streets.

"We followed, and you entered at length into a small, unpretentious building. Again I but stood and watched, awaiting with impatience my opportunity to help and protect you. This place was simply crowded with a mixed throng, and all seemed interested and eager to greet you. You stood bravely smiling at them, still clinging to your cross. But I noticed not one hand was outstretched to relieve you of your burden, though the distressful weight upon you was apparent. As they clustered eagerly and expectantly around, you told them the same story, of the 'Divine Crusaders' who had appeared unto you, how they had pleaded for co-operators in their fight upon earth against superstition and against the evil of false creeds and dogmas. With love divine illuminating your countenance, with heart overflowing, you pleaded with them to join the ranks for this holy warfare, and showing them your cross as symbol of your faithfulness in God's service, besought them to bravely take their stand and fight for the highest and the best.

"As you spoke words of comfort and exhortation, I saw many sad and sorrowful souls become strangely quiet and comforted. I saw darkened souls struggling towards the radiance surrounding you, and they also began to radiate with tiny points of light. My own heart warmed in sympathy to you and them, and my cross seemed suddenly to become no longer a wearisome burden, but a pleasurable duty to carry.

"Slowly it dawned on my consciousness that all was not well. There flew around you poisoned darts; that even the powerful band surrounding you could not always shield you from. At times they pierced you, and you writhed in agony. As I traced the treacherous hands that attacked you the fighting spirit within me again arose in such strength that, but for the restraining influence of the guide, I should have done them violence. They jeered and jested about your cross as a reward for your labours, told you if you were really beloved of the spirit world a different reward would have been yours. Our guides have made life easy and pleasant for us, and see what we have gained—gold, and still more gold in store. You shrank from them in horror, and told them love demanded not gold but love in return for its labours. You would desire naught but love.

"Once again the tumult arose. In spite of the protests and tearful pleadings of those you had succoured and com-

forted, you were taken hold of violently, and forcibly put outside, with the guide and myself, and I heard the sound of the door being locked and barred, and you stood weeping heart-brokenly. Then for the first time the guide permitted me to draw near to you, and you saw me with thankfulness. Together we stood, speechless, dismayed, and seemingly without shelter.

"The guide smilingly pointed across the way, and there was yet another building that had escaped our notice. As we drew near, sounds as of happy voices in perfect harmony reached my ears, attracting me strangely, encouraging me to enter fearlessly the door that opened immediately we approached it. I gazed into a small temple, with its domed roof beautifully painted, exquisite carvings and sculpture everywhere in evidence. Light and warmth seemed to permeate our very being as we entered. Brightness and happiness shone on the face of every man and woman present; a more noble-looking company I had never seen before. They looked in dismay at our heavy crosses, and with quick sympathy came forward and relieved us of the burden. 'Please do not,' you pleaded as you persistently clung to yours. 'It is my emblem, a sacred symbol of sacrifice and service of God's ministering angels.'

"One, who seemed a leader of this noble band, smiled tenderly upon you, as he gently remarked, 'We all have our cross to bear, but we need not allow it to become a burden, neither need it be an unsightly object to irritate a misunderstanding world. Make your cross a symbol of beauty that will appeal to their natural love of the beautiful. Come.' We entered an exquisite inner room, the atmosphere laden with a rare, rich perfume that seemed to intoxicate one with blissful sensations of perfect happiness, of desires fulfilled—an atmosphere enveloping and expanding the soul, until the immensity of divine love seemed almost overwhelming.

"All around the walls were placed crosses of various sizes, but hardly recognisable as such, owing to the masses of exquisite flowers that all but hid them from sight, and ours was carefully and tenderly placed with them. As we remonstrated because of the sharp contrast of our crude, bare crosses amongst their beautiful ones, they replied: 'Ours once were as bare as yours; soon you will learn that these outward symbols are unnecessarily harsh and cold. We are here, your sisters and brothers, to aid you in your noble work with ideas and ideals as your own. Every kindly word, every golden deed of love becomes a living flower that will make your cross a heavenly, beauteous vision to gladden mortal eyes. Soon, too, will your labours be blessed, and your crosses hidden under masses of exquisite bloom, even as those you now behold. The results of love's labour. We are still in the mortal body, as yourself, striving to uplift humanity. We will aid you. Choose not the easy, pleasant pathway opening out temptingly before you, but bravely fight the good fight, assured that in the end victory is to all that bravely overcomes self and selfish desire.

"Before I could ask further questions on any point I awakened."

"Is it not strange? Do you understand what it all means?" said Walter.

"Yes, Walter, I think I do dear. After all, I suppose it does irritate people to be forever informed that you realise you have an important mission in this world to perform. Of course, we all were placed on this planet to fulfil our part in God's wonderful plan of life. But that work can be done just as well quietly and unostentatiously for the good of our fellow creatures. Because the world could not, or would not recognise I had a sacred mission to perform, I was laying down my arms, giving up the fight; therefore, as in your first vision, I was unconsciously in a dangerous position. But my feet should not have strayed there, for they had been placed on a sure foundation, a solid rock, and it was truly a golden cord of love that bound me to my cross that I had shouldered voluntarily. I have been seriously contemplating returning to the church, but it is evident that they will not favourably receive the message we would give, and may only once again cause unpleasantness, dissension, and strife.

"Those others, I suppose, were Spiritualists, many not yet advanced enough to receive the higher teachings of the angel world. And so we had the closed door.

"The last vision I believe to be prophetic. We will, if we will only submit patiently to be led, find that open door, and shall link hands with those noble men and women with high ideals and with more experience than ourselves. They will, with their larger experience, be able to help us and set us aright when we go astray. I am grateful to the dear ones for to-night's message; it has comforted and helped me greatly.

"The pleasant path Mr. Gordon showed me this afternoon tempted me to return to home and love. I thought we could be quietly propagating our truths there. Just quietly sowing the seed that would grow and grow long after we had passed on. Why not try to spiritualise Christianity? You see, dear, I have been so lonely. When I took up Spiritualism all my loved ones left me, and I love them, and oftentimes long for them. They would quickly be the same towards me as of yore if I would only give up my Spiritualist ideas. I wonder often if the sacrifice of all I hold most dear has been worth while. And do I not owe them a duty also? Perhaps we have been a little unfair to them. They cannot understand our beliefs because they had not our wonderful experiences. If we had only kept up the old affectionate

"attitude for them (even if they were cold and unkind), in time they may have come to believe also."

"Dearie," said Walter, "a friendship that could not stand the strain of a little difference in religious opinions is not worth cultivating or grieving over. In Christian love they should not have deserted us in the cruel way they did. They believed we were going headlong to perdition, yet made no effort to save us. They could not descend from their heights of self-satisfied good, even whilst believing those they professed to love were rushing to hell."

"The Spiritualist Churches are the only Spiritual Homes opened for people with our beliefs, and just at present we are apparently unwanted there. I suppose we must stand patiently awaiting the coming to our aid of those strong, noble friends of the last picture, or are we to seek that open door for ourselves?"

"If we go back to our old church I feel sure there are many broad-minded Christians waiting to receive those revelations given to us, for there are many seeking earnestly truths, groping in darkness for the glimpse of a light divine. Yea, really not satisfied with the old orthodox teachings. For our old Pastor's sake we must take time and think calmly and sanely. But your idea of spiritualising Christianity appeals to me strongly. I wonder could we?"

[CONCLUSION.]

Books of the Week.

A VOLUME OF SPECULATIONS.

THE present age will hand down to posterity a collection of books most curious in their materials and not a little puzzling to the students into whose hands they may fall. That many of these books will be helpful and of lasting value is an open question, particularly in connection with psychical matters, especially relative to the broad issues included in the study of what is known as Spiritualism. The foregoing is equally applicable to some books written by Spiritualists for Spiritualists, while no argument is needed to enforce the point regarding books written by non-Spiritualists who attempt to lay down an explanation which often leaves confusion more confused. If the experienced astronomer is the best person to explain astronomy, it surely should be that an experienced and intelligent Spiritualist is the best person to tell us of his experiences. To this the reply is, "Oh, he is biased and not capable of forming a balanced judgment." Is it not the fact that we are each biased in the direction of what we know, and it is what one knows, and not what one believes, which is the basis of our real value to science.

One may be quite willing to follow a professed astronomer as to his studies and researches, but he declines to do likewise with the activities connected with what is generically described as Modern Spiritualism and its associated phenomena. The reason is not far to seek. Science in the main relates to the objective phenomena of the universe, while Spiritual phenomena are dismissed as pertaining to the intangible, and are not governed by the laws of the objective side of existence. In a sense the physical world has law, the spiritual world is lawless.

The latest work to deal with psychical matters (1) is by Emile Boirac, Rector of Dijon Academy. Prof. Boirac writes voluminously, and evidently has been an industrious reader, as his pages show. The volume contains twenty chapters, and the book consists of 370 closely-printed large pages, and one wonders after going through them all why it was compiled. This is not in the least against the ability of the author, who puts his case clearly and well; yet he is so often tentative and hesitating, so given to exceptions and assumptions, that one feels he fails to express all he realises. He has also the fault of many scientific writers (one had almost written the vice) of coining phrases and terminologies which hinder rather than help the ordinary reader to follow the text as easily as should be the case. For instance, such words as "Cryptoid Phenomena," "Cryptopsychy," "Telepsychy," may be cited for describing obscure phenomena, automatic writing and thought transference. The relations and differences between hypnotism and suggestion are dealt with in many ways, but the end is not very clear as to the opinion of the author. The chapter headed "Experiments in Hypnology" really reminded one of the experiments in mesmerism made by experimentalists sixty years ago; the methods adopted and the results achieved re-confirm the records of the past, and reiterate the advice followed in former days.

In the final chapter, entitled "Conductibility of Psychic Force," it is stated that psychic force can be conducted from one person to another, but just what the term "psychic" force connotes still remains undefined. The Professor uses the term as covering physical manifestations produced in the seance room, and the value of his opinion may be judged from the following extract from page 369: "with telekinetics (movements impressed on objects at a distance) if, as many indications seem to compel us to believe, the force which is in play in this phenomena can also be transmitted by conduction. When a medium, in semi-darkness, seems to impress movements on a material object without apparent contact, solely by gestures, a sceptic

can always raise the objection that it is a 'trick,' which owing to the dim light, has escaped observation of the spectators, that there is some thread or hair which makes an invisible connection between the object and the medium's hands. Let us suppose the telekinetic force to be conductible; it is, henceforth, the sceptic himself who, under the sole condition of being touched by the medium, will impress on the objects of his choice certain movements which he can accelerate, retard, interrupt, recommence, or, in a word, vary and direct as he pleases." Emile Boirac has not been fortunate in either investigating physical phenomena or in framing his theories. The work was originally published in French, and the English translation has been accomplished with excellent success by Mr. Dudley Wright.—J. J. M.

"A NEW GOSPEL."

THIS is a goodly volume of 515 pages, closely packed but it is all so written that the author literally submerges his ideas in a sea of words which makes it difficult to grasp the meaning and purport of what he has produced. Let it be said at once that all through the book (2) a spirit of altruistic sincerity is made fully manifest. It is the life story of a mystically-minded man, and in the course of the telling certain interesting experiences of active communion with the spirit world are narrated. The author was evidently mediumistic, and if he had condensed his work by at least half it would have commanded more attention in this busy age. The book is well printed on good paper, nicely bound in olive green cloth, and is fully worth the price asked for it.—J. J. M.

"SPIRITUAL RECONSTRUCTION."

THIS is another (3) of the series of "Messages" received by the author of "Christ In You," and is filled with many beautiful thoughts, all bearing hopefully on the future betterment of this world through obedience to the higher principles of man's spiritual life. Very helpful in these days of sorrow and distress.—J. J. M.

- (1) "Psychic Science: An Introduction and Contribution to the Experimental Study of Psychical Phenomena." By Emile Boirac, Rector of the Dijon Academy. Translated by Dudley Wright. Cloth, pp. 370. Price 10s. 6d., postage 6d. London: William Rider & Son Ltd., 8-11, Paternoster Row, E.C. 4.
- (2) "A New Gospel." By Livingstone Carey Ashworth. Cloth, pp. 515. Price 7s. 6d., postage 6d. London: Arthur H. Stockwell, 26, Ludgate Hill, E.C. 4.
- (3) "Spiritual Reconstruction." By the Author of "Christ In You." Cloth, pp. 210. Price 2s., postage 2d.

Correspondence.

THE BRITTEN MEMORIAL.

SIR,—I desire on behalf of the Trustees to gratefully acknowledge the gift of 20s. from Miss Turner, of Buxton, and of 2s. 6d. from Mr. W. Musgrove, a veteran Spiritualist, of Blackpool, to the Memorial Fund. Both these friends have on former occasions made generous contributions to the Fund, and their continued interest in its progress is highly appreciated.

In the course of his stirring New Year Message which appeared on page 4 Mr. Oaten says "the time is rapidly approaching when the Union must establish national headquarters, from whence the direction of the Movement can be properly determined." Please note the word "must," which so emphatically expresses the urgency of the case. This necessity was foreseen by the inaugurators of the Memorial project twenty years ago, and has been over and over again urged in the columns of this journal as a ground of appeal to all Spiritualists to support the undertaking. A nucleus fund approaching £500 has been invested, and might well serve as a basis for a National Spiritualist effort to provide a worthy memorial of those workers who boldly faced discomfort and actual danger in their zeal to proclaim the truths of Spiritualism by establishing in Manchester the "headquarters" that are so imperatively required.

On the strength of Mr. Oaten's message, I again beg to call for a liberal support of the Britten Memorial Fund as the most effectual method of meeting the need which he declares to be of such great importance. All donations will be acknowledged through THE TWO WORLDS by—

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

CONTRIBUTORS to our columns should always write in ink, and should make the names of places and persons plain, so that no mistake can occur. Our "comps." are only human.

To District Committees, Societies, Officers, Delegates, Associates and friends everywhere. Please note! Yorkshire Spiritualists' County Council Annual Conference on Sunday, Jan. 26th, at West Vale, near Halifax. See important announcement in next week's TWO WORLDS.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

* * * *In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.*

Unions and Councils.

MANCHESTER AND DISTRICT UNION.

The quarterly meeting was held at Cheetham Hill Spiritualist Church, Manchester, on the 11th inst., Mr. John Jackson (President) in the chair.

Miss E. Stubbs and Mr. Tinker were received as associate members. The minutes of the last quarterly meeting were accepted and passed. Mr. Wilson was unable to attend.

A lively discussion took place in connection with Liberty Hall, Pall Mall, and it was concluded that the suggested scheme from Mr. Pugh re formation of the Union into a Limited Company is not feasible, and is unnecessary.

It was unanimously passed that we accept the services of Mr. Lawrence, and engage him for a week's propaganda work.

Mr. Kay (Secretary of the Publicity Committee) reported on the meetings held in connection with propaganda work.

Several matters were passed, including a suggestion from Mr. Rickards touching on the manner of conducting church meetings.

A hearty vote of thanks was passed to the friends of Cheetham Hill church for the use of room, and also for the excellent catering.

A public service was held in the evening, presided over by Mr. Jackson, and was well attended. An address was delivered by Mr. Chandley, which had the attention of the audience, and there is no doubt that the powerful manner in which the address was delivered made a great impression on the listeners. Mrs. Holden and Mrs. Adcock gave very clear clairvoyance. The Sunday services were conducted by Mrs. Giggie and Mr. Bacon (Dukinfield).—D. MORGAN.

Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BIRMINGHAM : SALTLEY.

On Saturday, Jan. 4th, we held our annual tea and members' meeting, which proved a great success. About 30 sat down to tea, which was greatly appreciated, thanks to the lady friends who so ably provided. After tea a number more of our members came to the meeting, which was presided over by Mr. W. H. Tozer, who was supported by our old friend and ex-President, Mr. John Partridge. After the singing, Mr. Tozer gave an inspiring invocation. The business meeting followed. The Secretary referred to the loss of our late President, Mr. Smith, who had left the town, and gave a detailed report of the past year's working, which had proved most satisfactory. Although the expenses

had been very heavy, we had been able to show a profit of £7 19s. 5d. for the year, the total balance on Dec. 31st, 1918, being £26 1s. 9d, to which can be added £35 raised for our new building fund, which we are working very hard for. After the report and balance sheet had been accepted by the members, the following were elected as the principal officers for 1919: President, Mr. J. H. Robinson; vice-presidents, Mrs. Price and Mrs. Phipps; treasurer, Mrs. Price; hon. sec., Mr. W. P. Robinson; literature sec., Mrs. Morris; delegates, Mrs. Robinson and Mr. Page; trustees, Mr. John Partridge and Mr. W. H. Tozer; auditors, Mrs. Bond and Mr. Shergold; building fund secretary, Mr. W. Page, 188, Wright-road, Saltley, who will be pleased to receive any small donation for our new building fund. The usual votes of thanks to the officers for the past year brought to a close the most successful and representative meeting held for a long time.—W. P. ROBINSON.

PETERBOROUGH.

On Sunday, Jan. 12th, we were disappointed by our speaker, Mrs. Podmore, of London, who was too ill to travel, but it proved to be a blessing in disguise, as it was one of the most successful meetings we have had. Two of our members took the platform, Mrs. Woodbridge and Mrs. Malpress. Mrs. Woodbridge gave an address and clairvoyance in the afternoon. In the evening Mrs. Malpress gave an address and Mrs. Woodbridge clairvoyance to crowded audience. Both ladies were much appreciated. Mrs. Last sang with good effect "Near, My God, to Thee." Mr. Last recited Sir Edwin Arnold's poem, "He and She." Pamphlets and books on Spiritualism are selling well. All *TWO WORLDS* sold out every Sunday. The petitions are being filled up fast; the people are all anxious to sign them. Altogether a spirit of enthusiasm prevails. Mr. F. W. Rickett presided, and Miss Rickett officiated at the piano.

LONDON : N.L.S.A.

We have held a special service to dedicate our new organ and "In Memoriam Carton," specially designed by our Vice-President, Mr. E. J. Pulham. An excellent address was delivered by Mr. Richard Bodington. The chair was occupied by Mrs. Jennie Walker, of Canada. Mr. Clegg, organist of the Marylebone Society of Spiritualists, Steinway Hall, kindly officiated at the organ, and arranged a fine musical programme. Thanks to Madame Harvey and the gentlemen vocalists, also our own member, Miss Wilcox, for items rendered. The collection taken was in aid of new choir fund. All those taking part in the service, accept Society's heartiest thanks.

Mrs. Jennie Walker gave two splendid addresses on the Sunday following, to crowded audiences.

On Thursday, Jan. 2nd, our annual general meeting was held, when a fairly good attendance of members was present. A new constitution was put forward by our President, Mr. T. O. Todd, and accepted. Officers for 1919, as per new rules, were elected as follows:—President, Mr. T. O. Todd; vice-presidents, Mr. E. J. Pulham and Mr. W. J. Parry; treasurer, Mr. Perry; fin. sec., Mr. Pryor; general platform and cor. sec., Mr. R. Ellis; librarian, Mrs. Coleing; literary steward Mrs. Foster; superintendent steward Mrs. R. Ellis; auditors, Sergt. Campaigne and Mr. J. Forsyth. Votes of thanks were passed to the President and Hon. Sec. for services rendered.—R. ELLIS.

TRANSITION.

GLOVER.—On Dec. 21st, 1918, at The Sanatorium, Bournemouth, Willie Francis Glover, late Berkshire Gardens, London, N., beloved husband of Nellie Glover. Connected for many years with North London and Plymouth Spiritualist Societies.

PRESTON : LAWSON STREET.

On Sunday, Jan. 5th, at 3 p.m., we held a special service for the naming of the child of Mr. Cavanagh, a member of the Committee. The service was conducted by Dr. R. F. Barcroft, M.D., who spoke in an instructive manner relative to the occasion, and forced home the fact that the child had no original sin, and drew striking illustrations of the Pagan festivities. The child was handed up by an aunt, and on either side stood the parents, whilst in the front stood their little son and daughter, a bunch of flowers being placed on the child's breast by each. Miss Farron tastefully sang as a solo, "Open the Door for the Children."

At 6-30 we had an exceptional treat, the service being conducted by Mr. Phil Hemmingham (the American), whose ability to handle our philosophy is renowned. He took for his subject "God's goodness to mankind," and forced home many convincing truths not generally realised by we in the flesh. Special stress was made on the point of many who materialise the spiritual, and as a natural result bring our Spiritualism under discredit and cynical castigation. The congregation were held in such a manner that none realised the time of the evening (8-20), the speaker having occupied an hour and twenty minutes. Miss Farron again sang "Only Remembered by What we Have Done." Mr. Crank presided throughout. *TWO WORLDS* sold out.

MEETINGS HELD ON SUNDAY, JANUARY 12th, 1919.

ABERDEEN, Bon Accord. — Morning, open circle. Evening, address by Mrs. Inglis, of Dundee, on "What can be derived from the teachings of Modern Spiritualism" to a large audience. Solo by Mr. Hill, also clairvoyance. Mr. J. W. Crowcroft presided. *TWO WORLDS* sold out.

BARNSELY. — Mrs. Chapman took for her evening subject "Can the spirit on leaving the body go direct to the higher spheres without finishing the work left off on earth?" Mrs. Chapman and Mr. Priestley gave clairvoyance.

BARRY DOCK, Atlantic Hall. — Mr. Alexander gave an address and reading. Mrs. Alexander afterwards gave clairvoyance to a large congregation.

BEDWORTH, Market Place. — Afternoon circle conducted by Mrs. Rowe. Evening, Mr. Rowe gave an address on "God is a spirit, and they that worship Him ought to worship Him in spirit and in truth." Mr. Holland gave clairvoyance to a good audience.

BIRKENHEAD, Hamilton. — Afternoon, Mrs. Read gave clairvoyance. Evening, address to a crowded audience on "Where are we?" Mr. Albert Spencer officiated at the organ.

BIRMINGHAM, Bristol-street. — Mr. E. W. Oaten delivered an address on "Progressive Spiritualism" to a large audience. Clairvoyance by Mr. A. Cook. Also service at 258, Corporation-street. Address and clairvoyance by Mr. Crowshaw.

Aston: Mr. Geo. Passant addressed us on "Spiritualism, its origin and aims." Clairvoyance followed.

Erdington: Mr. Cooke gave an address on "What is Spiritualism?" with clairvoyance, to a good congregation. *TWO WORLDS* sold out. Mrs. Harlow presided.

Saltley: Miss Sidley paid us her first visit, and addressed us on "The old road and the new," also giving clairvoyance to a full room.

Small Heath: Miss Nellie Coleman addressed us on "What is truth?" Clairvoyance followed. Mr. J. Sharpe gave a reading and Miss Todd sang a solo. Mr. W. Sharpe presided.

BOLTON, Bradford-street. — Afternoon, Lyceum open session. Miss Worthington sang two solos. Evening, the choir rendered a service of song, "The Warning Voice." Readings by Miss Lily Roe.

BRISTOL, Thomas-street. — Services conducted by Mrs. Harvey, with address and clairvoyance.

OLDHAM SPIRITUALIST CHURCH, ELLIOTT STREET.

SUNDAY, Jan. 26th, at 3 and 6-30, Mr. TOM TYRRELL, of Blackburn.

SILVER COLLECTIONS will be taken at the door.

Hot Water provided for friends coming from a distance.

CHESTERFIELD SPIRITUALIST SOCIETY.

SERVICES to be held in the MARKET HALL ASSEMBLY ROOMS.

SUNDAY, FEB. 2ND, at 3 and 6-30, Mr. TOM TYRRELL, OF BLACKBURN.

SUNDAY, FEB. 9TH, at 3 and 6-30, Mr. AARON WILKINSON, OF HALIFAX.

SUNDAY, FEB. 23RD, at 3 and 6-30, Mrs. JENNIE WALKER, OF CANADA.

Silver Collection taken at the door.

Hot water provided for friends coming from a distance.

CARDIFF, Central. — Trance address by Mrs. Roberts, followed by clairvoyance to a large audience.

CHESTERFIELD. — Addresses by Mr. J. Woodland, who spoke on "Man's search for truth" in the evening. Mr. E. Cowell presided over good audiences.

COVENTRY, Foleshill. — Mr. Ayriss presided at our evening service, which Mr. Taylor addressed, taking as his subject "Fear not, for I am with thee."

ECCLES. — Mr. Grayson gave an address and clairvoyance to a good audience. Progress of new church satisfactory. — Pros.: Next Sunday, at 3 and 6, Mrs. Taylor.

EXETER, Market Hall. — Afternoon, Corporal C. Tarr spoke on "Higher aspects of Spiritualism." Evening, Mrs. Beatrice Moore discoursed on "Spiritualism the great religion," also giving clairvoyance.

LEICESTER, Queen-street. — Nurse Welbourn gave short addresses and clairvoyance. Crowded audiences.

LIVERPOOL, Daulby Hall. — Mrs. J. Crompton gave clairvoyance and an address on "The hour and its message." Mr. Keelign presided.

LONDON. — Battersea Morning circle. Evening, Mrs. Fielder gave an address and clairvoyance.

Brixton: Mrs. Clempson gave a trance address on "Spirit intercourse," and followed with clairvoyance.

Camberwell: Morning service conducted by the members. Evening, Mr. Ernest Hunt gave an address.

Clapham: Mrs. Cannock gave an address on "Spiritual reconstruction," also clairvoyance.

Croydon: Address by Mr. Robert King on "Unseen helpers." — Pros.: Sunday next, Services at 11 and 6-30.

Ealing: Address by Mr. Connor on "Spiritualism," also descriptions. Mrs. Ensor and family rendered an anthem.

Hackney: Ald. D. J. Davis gave an address and Mrs. Brookman clairvoyance.

Little Ilford: Evening, address by Mr. Elliott. Clairvoyance by Miss George. — Pros.: 19th, at 6-30, Address and clairvoyance by Mrs. Podmore. 20th, at 3 Ladies, Mrs. Goode. 22nd, at 7-30, Address and clairvoyance by Mrs. Marriott.

London Spiritual Mission: Morning Mr. Ernest Meads discoursed on "Faith." Evening, Mr. Horace Leaf gave an address on "The difficulties of spirit communion."

Manor Park: Morning, healing service. Evening, Mr. W. Matteson gave an address on "Mysticism," and also answered questions. — Pros.: 19th, at 7, Mr. Lund. 23rd, at 7, Social and Concert. All friends heartily invited.

Marylebone: Address by Dr. W. J. Vanstone. Excellent attendance.

S.L.S.M.: Morning, spirit circle conducted by Mr. Richards. Evening, Mrs. A. Boddington gave an address and clairvoyance. Mr. Baker rendered a solo.

Stratford: Mr. Wrench gave an address and clairvoyance.

Tottenham: Mrs. Mary Gordon gave an address and clairvoyance.

LOUGHBORO', Swan-street. — Mr. T. Humphries gave addresses on "Help one another" and "Then he came to himself," also good tests. Very good audiences.

MANCHESTER, Salford, West High-st. — Circle in the afternoon, and in the evening Miss F. Cottrell gave an address and clairvoyance.

MARSDEN. — Mrs. Lomas, of Stockport, gave an address on "The new thought called Spiritualism." Highly appreciated. [Other portion of report could not be used. — Ed.]

MEXBRO'. — Mr. Cliffe spoke on "Which way shall I turn?" Mrs. Haywood gave clairvoyance. Mr. C. Haywood presided. Excellent attendances. Friends from Wath were present.

NEWPORT, Harry-street. — Address by the President on "A prisoner of war's vision." Good audience.

NORTHAMPTON. — Mrs. Brooks gave an address on "Spiritualism a science and religion," followed by clairvoyance. Good audiences. Mr. Bull presided. Mrs. Bull read the lesson.

PAIGNTON, Public Hall. — Mr. Finch spoke to a large audience, his subject being "Some personal experiences in Spiritualism." Miss Mills gave clairvoyance.

PENRTHWEICHER. — Mr. S. Thomas filled our platform, and gave a trance address on "There shall be wars and rumours of wars, but the end is not yet." Good audience. Mrs. Piper, assisted by Mrs. Fisher, of Abercynon, gave clairvoyance.

PLYMOUTH, Morley Hall. — Mrs. Truman presided over a good attendance. Address by Mr. Eardley, followed with clairvoyant descriptions by Mrs. Cook.

Stonehouse: Meeting conducted by Mr. Pearce. Address by Mr. A. T. Blamey on "What say you—come up higher." Clairvoyance by Mrs. Pollard. Soloist, Mrs. H. Pearce. Full hall.

PONTYPRIDD, Market Square. — Meetings at the White Palace Cinema, when Mrs. Richards, of Abercynon, gave an address on "Progression," followed by clairvoyance, to a fairly good audience.

PORTSMOUTH, Temple. — Mr. Mundy conducted both services, giving addresses and descriptions.

Somers-road: Morning, Mr. H. Guy spoke on "The rights of man." Mrs. Burgess gave clairvoyance. Evening, Mrs. L. Corbin spoke on "Religion," and also gave clairvoyance. Mrs. E. J. Farr presided.

PRESTON, Lawson-street. — Afternoon, Mrs. Rishton gave clairvoyance. In the evening she recounted some of her experiences since becoming a Spiritualist. Mr. Crank presided. Two WORLDS sold out.

ROTHERHAM. — Services were taken by the officers of the church for 1919. Speakers, Mesdames Metcalfe and Hague and Mr. Hossell, who all discoursed on "Spiritual progression." Mrs. Wilson rendered a solo. Mr. N. Kitchen presided.

RUNCORN. — Mr. Brown conducted the meetings, giving clairvoyance in the afternoon, and in the evening an address on "The philosophical basis of the Pater Deus." Mr. Mack presided.

SHEFFIELD, Centre. — Mrs. Dawson in the evening spoke on "Spiritualism and its teachings." Good audiences. Mr. W. Jones in the chair.

Heeley: Mr. W. C. Mason was the speaker and clairvoyant, his evening subject being "God is love, and would He have the likeness of Himself to die?" Good audiences.

SOUTHPORT, Hawkshead Hall. — "Why cometh temptation?" and "O Father, great eternal one, help us to feel Thy grace" were the themes on which Mr. Lappin discoursed to the assemblies. Denizens of the higher realms were described and spirit messages delivered. Mr. Rowlandson presided.

Heeley, Gifford-road: Mr. Stevenson conducted open session. Mesdames True-love and Magness rendered "In Memoriam" and a duet, "Thou Hast Passed the Shadowy Portal," for our arisen sister, Mrs. Austin. Crowded audience.

ST. HELENS. — Mrs. Stafford conducted our services, over which Mr. Hardman presided.

SUTTON-IN-ASHFIELD. — Mr. C. Dove gave an address in the afternoon. Evening, Mr. W. Finney discoursed on "From storm to calm," also giving clairvoyance.

SUNDERLAND, Monkwearmouth. — Mr. Thos. Bogue, President of the Northern Counties Union, conducted a memorial service to our late arisen brother, Mr. Wm. Gatt, a very large company listening to an excellent oration eulogising the life and character of one of Sunderland's pioneers in the Cause of Spiritualism. Mr. Ben Carter followed with descriptions. Mrs. Bamford presided.

SWADLINCOTE. — Addresses and clairvoyance by Mrs. F. Butcher. Subjects, "How to gain eternal life" and "The gateway of life is death." Good meetings.

TREDEGAR. — Mr. A. Lewis gave an address and Mrs. Halestrap described spirit friends to good audiences.

TREFOREST. — Mr. W. E. Jones gave an address on "Out of the heart are the issues of life," followed by clairvoyance. Full hall. Two WORLDS sold out.

WISBECH. — Mr. H. Racey gave an address and Mrs. Wm. Taylor clairvoyance. Mr. G. H. Tomlinson presided.

YORK, St. Saviourgate. — Miss McKay occupied the platform, giving addresses, describing spirit people, and conveying messages.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information

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Society Advertisements.**South Manchester Spiritualist Church**
PRINCESS HALL, MCSS SIDE.

SUNDAY, JAN. 19TH, at 6-30, **Mr. KAY.**
At 8-15, **Mrs. FORREST.**
Lyceum Session at 2-30.

MONDAY, at 8-15, Members' Developing
Class conducted by **Mrs. Eastwood.**

TUESDAY at 8-15, Public Developing Circle
conducted by **Mrs. Forrest.**

THURSDAY, at 3 and 8-15, **Mrs. Farrer.**

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.**OPEN CIRCLES**

will be held in the Rooms of the above
Society every SUNDAY AFTERNOON at 3
o'clock prompt.
Doors closed at ten past. All invited.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

SUNDAY, JAN. 19TH, at 6-30.

Services commence at 6-30. Circles are
strictly for members only.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JAN. 19TH, at 3, 6-30 and 8,
Mrs. SHARPLES.

Lyceum Session at 10.

MONDAY, at 3 and 8, Miss Wallwork.

WEDNESDAY, Public Developing Class.

THURSDAY, Members' Class.

SUNDAY, JAN. 26TH, **Mrs. Adcock.**

Moston Spiritualist Lyceum Church,
43, ASHLEY LANE.

Three minutes from Conran St. Car Terminus.

SUNDAY, JAN. 19TH, at 6-30,

Mr. NAYLOR'S CLASS.

WEDNESDAY, at 8-15, **Open Circle.**

SUNDAY, JAN. 26TH, **Lyceum Session.**

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JAN. 19TH, at 6-30, **Locals.**
Lyceum Sessions at 10-30 and 2-15.

WEDNESDAY, JAN. 22ND, at 3, **Ladies'**
Meeting, Miss COTTERILL.

THURSDAY, JAN. 23RD, at 8, **Mrs. Verity.**

SUNDAY, JAN. 26TH, **Mrs. Briggs.**

Barrow-in-Furness Spiritualist Church
PSYCHOLOGICAL HALL, DALKEITH ST.

SUNDAY & MONDAY, JAN. 19TH & 20TH,
Mr. DANIEL GRIFFITHS.

SUNDAY, 3, 6-30. MONDAY, 2-30, 7-30.
FRIDAY, 7-30.

Brighton Spiritualist Church,
WINDSOR HALL, WINDSOR STREET.
Affiliated to the S.N.U.

SUNDAY, JAN. 19TH, at 11-15 and 7, **Mr. F.**
PEAROE, Addresses.

Lyceum Session at 3-15.

MONDAY, at 8, **HEALING CIRCLE.**

WEDNESDAY, at 8, **PUBLIC MEETING.**

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to the S.N.U.

SUNDAY NEXT, at 11-30, Address, "What
is a Christian?" At 7, "The Fall of Man,"
The Leader of the Brotherhood.

MONDAY, at 7-45, **Address and Clairvoyance**
TUESDAY, **No Meeting.**

THURSDAY, 7-45, **Questions & Clairvoyance.**

FRIDAY, **Guild.**

LYCEUM EVERY SUNDAY at 3.

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JAN. 26TH, at the **ATHENÆUM HALL,**
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Brixton.

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Chair: **Rev. STANLEY COWEN.**

Society Advertisements.**Battersea Spiritualist Society,**
45, ST. JOHN'S HILL, CLAPHAM JUNCTION.

SUNDAY, JAN. 19TH.

At 11-15, **Circle Service.** At 3, **Lyceum.**
At 6-30, **Mr. PERCY SMYTH.**

THURSDAY, JAN. 23RD, at 8-15, **Psycho-**
metry.

Brixton Spiritualist Brotherhood Church
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 19TH.

At 3, **Lyceum.** At 11-15 and 7, **Mrs. T.**
TIMMS, D.N.U., of Cardiff, **Addresses and**
Clairvoyance.

JAN. 26TH, **Mrs. MARRIOTT.**

All Circles as usual.

SATURDAY, JAN. 25TH, **Lyceum Tea at 4.**

Church of the Spirit,

SURREY MASONIC HALL, NEW ROAD,
CAMBERWELL, LONDON, S.E.

SUNDAY NEXT.

32nd ANNIVERSARY SERVICES.

At 11, **Circle.** At 6-30, **Mrs. A. De BEAU-**
REPAIRE, Address and Clairvoyance.

East London Spiritualist Association.

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Building, and to Second Room on Left).

SUNDAY, JAN. 19TH, at 6-30,

Mrs. E. NEVILLE.

SUNDAY, JAN. 26TH, **Mrs. TURNER.**

Woolwich & Plumstead Spiritualist
Church,

PERSEVERANCE HALL, VILLAS ROAD.

SUNDAY, JAN. 19TH, at 7,

Mrs. MARRIOTT.

WEDNESDAY, JAN. 22ND, at 8,

Mr. MATTESON.

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 19TH.

At 11, **Public Circle.** At 3, **Lyceum.**

At 7, **Mr. HORACE LEAF.**

FRIDAYS, at 8, **Public Service.**

JAN. 25TH, **Mrs. A. de Beaurepaire.**

JAN. 29TH, **ANNUAL MEETING** of Mem-

bers to Elect Officers for then ensuing year.

Will Members please make an effort to be

present?

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Speakers: **Mr. H. BODDINGTON, Mrs.**

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MONDAY, JAN. 20TH, at 4-30,

LYCEUM TEA and Prize Distribution.

WEDNESDAY, JAN. 22ND, at 3,

LADIES' MEETING—Mrs. JAMRACH.

THURSDAY, JAN. 23RD, at 8,

PUBLIC CIRCLE.

SUNDAY, JAN. 26TH, at 6-30,

Mr. SARFAS.

LYCEUM EVERY SUNDAY at 3.

Society Advertisements.**Harrow & Wealdstone Spiritualist**
Society.

GAYTON ROOMS, STATION RD., HARROW.

SUNDAY, JAN. 19TH, at 6-30, **Mrs. A.**
BRITTAIN, Clairvoyance.

SUNDAY, JAN. 26TH, **Mrs. JAS. ALLEN,**
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Jan. 21; Walsall, Jan. 22; Northampton,
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gar, Feb. 1-4; London, Feb. 5 and 6;
Tour, North Midland District Union, Feb.
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